by the seven princes and the thirty-one kepala wanua. The new kepala wanua is chosen by the kepala kampong, and is also hereditary or in a hereditary line. The new kepala kampong is elected by all of the taxpayers, of whatever class. Formerly the kepala kampong was a hereditary position, but this is no longer so. C 631 C [622 178]

As for the priestly organization, there is the Kali or Kadi Bone. Under him there is a sjarat kali or kadi of which there are several. They are important in cases involving religion, for example, marriage, inheritance, etc. In each wanua there is an imam and Andi thinks that in each wanua there is a sjarat wanua. In each kampong there is a teacher, that is a guru (not a schoolteacher alone but a religious teacher), but no sjarat. For commoners, a case may be decided by the guru; but for nobles it must go to the Sjarat Kadi Bone. There are evidently only a few nobles in Bukaka, but there are several descendants of radjas. I am not sure how far down they go. Probably tjera-ampat is the highest rank. M 793 624 875 565 692

As for the influence of age and political change, there is evidently not very much of importance here because everything is so ridden with adat and heredity which is so important that age is merely a feature of accident. Again one sees the complete stagnation of this place. M 178 887 181

As for magical power, Andi thought there was nothing stemming from the radja any more, but I know he is not telling me the truth. He fought hard on this, and finally agreed that magic is in aradjang [regalia, like Makassarese gaukang. (footnote p. 61)--Analyst] and thence flows to the radja. He agreed that all believe in the magic of the aradjang. He said that the bissu especially are fearful of the radja. I could get nowhere with him on details concerning mana. He kept saying that I could meet the radja easily and that there were no magic ideas any more. But I am not convinced. M 789 778 565

There are no changes in hereditary leadership as against elective leadership, except for the new not-yet-met council. There are no parties here and no one would dare discuss such things or he might be arrested. Andi even doubted that there would be parties in the future. He said that in regard to discussion of politics it was possible to engage in such conversations very quietly in houses, but that everywhere there is a certain amount of fear and no one is willing to talk publicly about it. As for the women, he knew that there were many of them in politics in Java and in the Toradja country but said that here it was simply impossible. As for the ideas of the horizon of political life, he said that outwardly there had M 521 665 178 681 M [562] 000

Makassar 066

829 As for the ideas of the horizon of political life,
208 he said that outwardly there had
been no change, and that the horizon is actually non-existent.
521 However, he suspects that much more goes on beneath the surface. He said that every man, even the lowers, knows about the Java troubles. But one never hears a word about this in public. As for outside places, they know a lot about the United States and Russia, that is, they know about the troubles involved. They know the communists have China. And they know that India is free. They know about the Pakistan-Hindustan trouble. They know a little bit about Burma. And they know that MacArthur wants to use Japan against Russia. They know the Philippines are free. They know Germany wants to fight against Russia. All of this is known in varying degrees, but in general much news goes on under cover. Most knowledge, however, centers around the United States, Russia, and China. A poor last is India.

As for colonialism, Andi said this is another jail matter. People just keep their mouths shut. But he knows, and thinks other people know, that the radjas and the Dutch are working together. I made a speech on this and he agreed. I can see that he knows quite a bit, and is probably very Republican in sympathy, which means that he and his fellows must talk quite a bit on the side.

661 As for ideas about Holland and the like, that is also taboo.
829 As for any knowledge of other countries' politics, as above it
521 centers mostly around the United States, Russia, China, and
203 then last India. Some knowledge is shown concerning Germany and Japan, and other Southeast Asian countries. They obtain this knowledge via movies; little information reaches them indirectly from radio sources (i.e., one hears a broadcast and relates the news to others), for example, from the Voice of America or the Republican radio. Some news also travels by rumor and from papers or from people who read papers. Political subjects are seldom or never discussed in public. Such discussions may go in the homes and in secret, but only in intimate circles and even then the people are quite wary. I asked the Controleur about this and he said there were two viewpoints: First, that in 1946 there was a great deal of political trouble here involving extremists, and many were killed. Thus politics seems dangerous and must be suppressed or else it will lead to trouble. The other, to which he and the Assistant Resident incline, is that if they suppress discussion of these matters to a certain degree here there will certainly be an explosion someday. He thinks it would be better if the nobles would get on a more political basis or on the political
665 bandwagon and into political parties. He said that Bone is the
668 only state in South Celebes which has no parties. This seems

to him to be shortsighted. However, nearly all other upper administrative elements here are against it. In Wadjo there are political parties but that seems to be because the administration is so rotten and the folk there are getting set for an eventual revolution. The Bone radja also has had bad experiences with leftish politicians in Makassar. They won't keep their word, and although he is a conservative, he keeps his word. Thus he is disgusted with politics. Nevertheless, he has a great deal of influence even with those who are relatively radical. When a blazing representative of the Republic here meets the Radja he gives him sembah [homage, respectful greeting with hands placed together on the forehead]. And this is true also in Makassar. But the new and radical politicians are also still caught in the web of the rigid adat of South Celebes. As for the exiled Arumpone, the Controleur said that if the Dutch were to leave, there is a good chance for a coup d'etat here, and in other places as well. He also agreed that if in the Republic, with freedom the radjas will suffer with a resultant political upsurge. As for the point that many of the people think that the Dutch and the radjas are working together, I get the impression that it is partly true, and the Dutch I meet constantly rationalize this by saying that all would fall apart here if the traditional custom law, the adat, which depends upon the ordered, ranked universe were to be suddenly abolished. But, says the Controleur, the people do not know how much the Dutch keep the radjas from excesses both diplomatically and behind the scenes. Still, he said that it is difficult now because the Dutch are only here as helpers and can work only through the radjas. In previous times if there was a bad fellow high up in the state, the Dutch could jail him. But now, for example in Wadjo, there are four of the highest officials who should be in jail. But this is simply "no go," and it is of no use anyway because the replacements would probably be just as bad. The Controleur went on to say that the distribution of cloth especially is on a graft basis, because it is in the hands of the rulers, lesser rulers, and the various kepala kampongs. This usually works out through their inflating the size of the family. For example, they will list a family as consisting of nine members when it really has only five. Then they will give out the ration for five members, keeping the surplus ration for four and selling it later to the Chinese.

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Andi agreed that religion is very important here and that if there were parties, the Mohammedan party or parties would get much support. He also said that the relatively

6065 521

M conservative PNI [Partai Nasional Indonesia, i.e., Indonesian
6065 National Party--Analyst] would get some support, but the
521 more radical ones would not. He said that so far there was no politic[illegible]life here and so there is practically no friction between liberals and conservatives. Such divisions are simply not defined and everyone keeps still. If there is a person who returns from abroad, he knows that he must keep still, and that if he tells anything, it must be done in privacy and only to friends.

M As for education, there appears to have been little change
871 during the last fifty years, and I believe their statements re-
178 garding this.

M There are said to be no rules regarding exogamy or
582 endogamy, but formerly as now most marriages are within
1171 the kampong. The only rule is that which makes the Moham-
178 medan marriage rite necessary. Of course there is very little, if any, marriage with non-Mohammedans, unless they are first converted. Andi did feel that perhaps there was more out-marriage than there was before, and in fact he said that it was very seldom the case previously. This seems to be largely a matter of distance, and the nearer kampongs are the source of greater inter-marriage than those which are further away. There is much less, indeed very little, marriage outside of the district, and very seldom indeed outside
M of Bone. There is much discussion about the size and number
602 of members in various families in the kampong. Some
565 families are so large that they spread widely and relatives
212 can be found all over. The nobles especially know hundreds
601 of their relatives and their genealogies are kept on lontar palm leaves. For example, this is true in Andi's case. The lower the class the less the spread of the known family and relatives. But even slaves have a knowledge of their relatives to distant degrees. Andi said that cousins to the third degree were well known and that there are many large
M families. Beyond that point knowledge decreases, but the
602 Kepala kampong, for example, said that he knew perhaps two
171 hundred relatives. Thus we see a combination of large families and a desire to keep in contact with one's relatives. This is perhaps the urge toward genealogy which is found all over
M Oceania. Marriage outside the tribe is rare. There are not
T many, if any, marriages with Makassarese here; but if there
582 were it would be acceptable as they are also Mohammedan.
563 As for the Toradja in Tolangi (and the Kepala kampong said
771 there are other encysted kampongs of them all over), they